THE PACIFIC

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Pac Theo Sem
Reading Room

A PSALM OF THE HELPERS.

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

—Henry van Dyke.

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

MINISTERS' SALARIES.

The average salary of pastors in the Northern California Congregational Conference, according to the latest statistics, is $1,173. Leaving out the two largest salaries the average is $995. At least one half of the churches included in this cash average have parsonages. The average in the cities about San Francisco bay is $2,093. Omitting the two highest salaries the average is $1,502. The average salary of the home missionary pastors in the conference is $832. A large majority have parsonages in addition to the salary.

While these salaries are not as high as may be wished it is gratifying that they are no lower than they are.

Considerable has been said in church papers of late in effect that the salaries of ministers are not at all adequate, and have not been advanced in proportion to the higher cost of living in recent years. And a Congregational layman hereabouts asked The Pacific to say something on the subject, to the end that our Pacific Coast churches might, so far as they are derelict in this matter, be stirred to make advances. It is something to which many churches ought to give attention. Very often churches seem to have no conception of the inadequacy of the salaries they are paying, failing to take into consideration the different expenses of different localities. A salary of one thousand dollars for a minister with a family in a city like San Francisco is not sufficient, and yet some are not paid more than that.

An instance of low salaries came to light recently in New England. A district superintendent of the Methodist Episcopal Church declaring that his investigations showed in the Southern New England Conference "Wages almost as low as those of the striking operators at Lawrence and less than those of the street laborers."

It is not surprising that a daily paper at Providence, Rhode Island, should remark: "Men of education ability, influence, of power in the community, serving the community, feeding its intellectual, cultured and spiritual flames, upholding the standard of the homes—men of family, often with their own education to pay for and their children's to plan for, giving all their time, their soul, with less personal liberty and privileges than any other worker, all for a dollar or so a day and perhaps a furnished house! Now these are conditions existing in populous, prosperous southern New England; not in an new land, among a struggling pioneer people. It is in an old and great and influential denomination, whose preachers and laymen are strong men; not in a new and scattered sect, wth mere handfuls of adherents here and there."

But in every consideration of this question of ministers' salaries there is another side to which attention must be given. A Minnesota pastor was quoted not long ago as saying: "Recently a pastor told me he was going to 'strike' his church for an increase of salary. Now, I know positively that his salary is much larger and more sure than is the income of nine-tenths of his people."

And as for himself this pastor says. "My salary has always been larger than the average income of my people. We have sacrificed less: my family has been better housed, better clothed, has had better advantages than have the average families of my congregation. And I am altogether convinced that the same is true of nine-tenths of the ministers of my acquaintance."

A NEW PATH FOR THE IMMIGRANT AND WHAT IT MEANS ON THE PACIFIC COAST.

Considerable space is devoted in the last issue of the Assembly Herald, The Presbyterian Missionary Magazine, to Home Missions on the Pacific Coast, in view of the new paths which will be opened up for the immigrant as soon as the Panama Canal is in operation. In an editorial article it is said: "The effects on the coast civilization from this new immigration can now be comprehended only meagerly. If present expectations are only partially realized the extent will be well-nigh overwelming. The estimates of some reputed students are proposing no less than twenty millions before the middle of the century is reached. Doubtless there are territory and resources to provide for them and many other millions. But the strain upon the institutions of society would be terrific." The article proceeds then to emphasize the immense obligations of Christian citizenship and the spiritual agencies which must inspire and create it.

With reference to San Francisco and the Church it is remarked: "This great city will make up its mind to do without the Church unless the Church can present to it the appeal of an adequate and genuine service in spiritual leadership."

Considering the Presbyterian Church and the San Francisco Bay region it is said: "Co-operation of all the forces in the prosecution of a definite program is altogether essential. The forces now lack this co-operation. * * * Presbyterian financial resources are comparatively meager, yet those available are not utilized to the fullest advantage. Each pastor is engaged more or less zealously in working his own parish. There is much cordial fellowship between them, but there is no settled program in the fulfilment of which all the forces co-operate on either side of the bay. The Presbyterian system ought to make this possible and easy, but so far it certainly has not accomplished the results." One of the conclusions arrived at is that there is an "awful waste of human energy and home mision funds now going on in San Francisco." And the question asked is! "Does the Presbyterian Church want its business done

upon an adequate basis, or shall we fiddle on at this important task?"

But the criticism is not of the local brethren, but of the Church in general. For it is said: "No digit of discount should be permitted upon the heroism displayed by those who have contributed their energies in providing the present equipment in San Francisco. They have done the best which our lame system has permitted them to do."

In an article contributed by William P. Shriver we find the following: The Protestant forces of the coast must develop a new leadership for a thoroughly adequate handling of the whole matter. It is reasonable to expect that the Pacific Coast, with its leading universities and seminaries will rise to the occasion * * Without a leadership thoroughly alive to the new coast conditions, specially trained and efficient, approaching this new ministry of the Church with scientific precision as well as heroic consecration, the Protestant Christian forces will prove ineffective. The whole Pacific Coast is gathering its strength for mighty endeavors. The vitality of our Christian purpose will be put to the test."

PACIFIC THEOLOGICAL SEMINARY MAY BE UNDENOMINATIONALIZED.

The trustees of Pacific Theological Seminary have been considering the advisability of making the institution an undenominational one, with the thought that such a move might best serve the interests of the Kingdom of God upon the Pacific Coast. Several friends of the seminary, including as many of the alumni as were accessible, were invited to meet with the faculty and the chairman of the board of directors one day last week for consultation. The deliberations that day resulted in the passing unanimously of a motion indorsing the movement and a union in the future, if the way should open up for it, with other seminaries.

Some action, in all probability, will be taken by the trustees at their meeting next week. If it should not at the present time go so far as to change the provision which now allows of only Congregationalists as trustees, it is probable that such change will be made as will admit to the faculty persons who are not Congregationalists.

All this is in line with the ideal; it is in the direction in which Congregationalism has always moved, and in which it has made itself ever a great leavening influence for the bringing in of betterments throughout the entire church kingdom. However, in so doing, it must be admitted that Congregationalism has at times been weakened, at least temporarily. And often the good results that were hoped for have been disheartenningly slow in materializing.

If, in the judgment of those who have the seminary in charge, it should seem best to take the step that will undenominationalize it, doubtless Pacific Coast Congregationalists will conclude that the men standing in the most intimate relations to it and to minsteral education ought to know what is best, and will gracefully accept it. But it is evident from what we have heard the last few days that there will be not a little regret over it. The Pacific voices the thought and desire of several persons with the suggestion that, if possible, there be further deliberation and wider advisement.

COOPERATION IN WORK AMONG FOREIGNERS IN SAN FRANCISCO.

The Congregationalists and Presbyterians are arranging for a union work among the Italians and other foreigners in the North Beach region in San Francisco with the Green Street Church edifice as the religious and social center. Each denomination is to put in $2,500 annually. The Green Street Church will continue as now to be a church for English-speaking people and independent churches will be organized for the foreign population, all services until such time as the need may require something other being in the Green street building.

The San Francisco Presbytery has voted favorably on the matter and has appointed five directors to act with a similar body from the Congregationalists, appointed by the Northern California Conference, and five from the Green Street Church.

There seems to be no doubt that the plan will be passed on favorably by the Presbyterian Home Mission board in New York, inasmuch as representatives of that board looked into the matter when in San Francisco a few months ago, and favored it.

Thus a work is about to be inaugurated which will grow into large proportions when the opening of the Panama Canal will concentrate in that part of San Francisco a much larger foreign population than is now there. It augurs well for the work of the kingdom that Congregationalists and Presbyterians foreseeing the need which will be upon the Christian forces of this city in a few years unite in this enterprise.

It is not unlikely that other denominations will decide soon to cooperate.

The signs of the times are that the churches are coming to realize that business methods must rule more and more in religious work.

LOOKING FORWARD TO THE YEAR NINETEEN HUNDRED AND TWENTY.

While California is looking forward to 1915 Massachusetts is looking on to 1920. That year will mark the three hundredth anniversary of the landing at Plymouth of the Pilgrim Fathers.

The thought of the Massachusetts Federation of Churches is that the people of that commonwealth can best honor the Pilgrims by showing at that date the highest possible attainment in moral and social progress. Accordingly they are called on to work for the accomplishment of the following ends:

1. The removal of all needless duplication of church effort, by interdenominational exchange of fields, consolidation or federation.

2. The organization of every local group of churches, by simple but effective methods for cooperation in all common tasks.

3. The systematic division of labor, so that some church shall be responsible for each square mile or city block, both to know and to better its social conditions, and to see that some church, Protestant or Catholic, touches in a real way every family and individual.

4. Cooperation with all recognized agencies for betterment to secure the greatest possible advance in morals, legislation, sanitation, housing, recreation, education and just and harmonious relations between labor and capital; in fine, all that constitutes the Commonweal!

AN EXPERIMENT.

No one could follow the discussion which has gone on in Great Britain of late concerning the minimum wage meas-

ure and fail to recognize the fact that, despite the justice in it, its satisfactory working is problematic.

One of the Reviews remarks: "The country is committed to a renewal, and on a vaster scale, of what, after all, is an old experiment. The following passage from Herbert Spencer's 'Social Statics' indicates the direction from which difficulties may be expected: 'No doubt the temptation which led them (the Spitalfields weavers) to obtain the Act of 1773 fixing a minimum of wages was a strong one, and the anticipations of greater comfort to be secured by its enforcement must have seemed reasonable enough to all. Unfortunately, however, the weavers did not consider the consequences of being interdicted from working at reduced rates, and little expected that before 1793 some 4,000 looms would be brought to a stand in consequence of the trade going elsewhere.' Already the steelmakers of Scotland are apprehensive that they may share the fate which overtook the Spitalfields weavers. In a letter to the Prime Minister, after noting that in their business they consume annually two mililon tons of coal, they state that they notice with alarm that the Scottish coalmasters anticipate that the effect of the bill would be seriously to increase the cost of coal, in which case the cost of the products would be still more seriously increased. This additional charge would greatly handicap those industries at home which use their products, all of which would also themselves have to bear the higher price of coal, while the steelmakers believe that their export trade, which is a large percentage of the whole, would be dangerously menaced, if not entirely destroyed, inasmuch as it is obtained in constant competition with foreign manufacturers in every part of the world."

The Tablet, one of the weekly journals, says: "There is little doubt that the new legislation will reduce the number of mines which can be economically worked, but the direct loss of employment caused by the closing of a few pits is a small matter compared with the consequences which may result to the general trade of the country if the price of coal is made permanently dearer."

CHRONICLE AND COMMENT

The University of Paris is the most attractive intellectual center of the world if numbers are a criterion. The attendance is now about 18,000, of which number 3,500 are foreigners. Almost every country on the face of the earth is represented. Russians are are there to the number of 512. There are many Roumanians, Egyptians and Ottomans.

Card playing, according to the New York Medical Journal, "is a pure and simple mental dissipation, which grows upon the victim, like all other dissipations, to the eventual exclusion of logical and close thinking." It may be "a valuable distraction for the elderly," but since "skill counts for only 3 per cent in even the most scientific of card games, much less in the popular gambling forms" playing in excess is strongly condemned.

According to a paper published in Calcutta, India, there are now five very large Salvation Army settlements in India, "in which five distinct tribes, at one time a danger to the common peace, are being trained into the life of order and contentment which is the lot of the best of the Indian peasantry." As one of the consequences of this success a tract of 25,000 acres of excellent land has been presented to the army by a former lieutenant governor of the Punjab, and the government has placed several other large grants of land at its disposal.

In a recent sermon in the City Temple, London, the Rev. R. J. Campbell, remarked; "We are living just now, in a time of prodigious upheaval and terrific antagonism. The game of Dreadnought building is going on with all its strain of direful consequences to the poor. At the same time, we are in the throes of an industrial conflict which is symptomatic of a worldwide social revolution. Fierce passions are abroad, and the air is full of battle cries. Mine may be only a voice crying in the wilderness, but I want to tell you that naval programmes and coal strikes and franchise demands and personal rancours are no more than smoke from the chimney below which burns the fire of God. It is the refiner's fire in which the soul of the race is being prepared for loftier destinies in worlds beyond. Divine forces are at work in all these seeming things. Every man is greater than he seems. To arrive at what man fundamentally is, is to come upon the eternal and the divine."

Marconi, the inventor of wireless telegraphy, says that he is looking forward to inventions which will be as startling to the world as wireless telegraphy has been. They are yet in the theoretical stage, and he is making no disclosures. He is quoted as saying: "Another thing that I believe is going to undergo a great development some time in the future, is the Roentgen ray. I believe that the time will come when a man can carry a contrivance by which he can turn the Roentgen rays on a wall and see through it. I don't know whether or not such a contrivance would add to the happiness of the world. One thing is certain: In that day, the man who has any secrets to keep will have to line his house with sheet metal—metal, bones, and a few other substances being the only things that the Roentgen ray will not penetrate. It would have one great advantage: It would let us know if our friends are at home when we call. They would not be pretty friends, however: for all that we would see of them would be their skeletons."

A prominent British manufacturer, who arrived in New York recently on his way to British Columbia, where he expects to make large investments, says: "I confess that I am somewhat of a pessimist, but one who understands how things are in England could not be otherwise. The country faces a grave condition, and every thinking man knows it, and is preparing to save himself when the crucial moment arrives. As fast as I can dispose of my holdings I am investing them on this side of the Atlantic. The Canadian Northwest is a great field for investment, and more and more English capital is going there every year. En England to-day it is a conservative estimate to say that at least 80 per cent, of the investments are in Canada, the States, India, or elsewhere than in the home country. And it is all due to the legislation of Lloyd-George and the unrest in every field. Every one feels that disaster is bound to come, unless conditions can be quickly and radically altered, and this seems almost impossible to conceive. "The proposal for the fixing by act of Parliament of the minimum rate of wages was fortunately defeated, though we believed until the last hour that it would win. Had it done so, it would have been the entering wedge for Socialism, and ruin to the whole country. But, even with conditions as they now are, it behooves capital to seek another field."

A DAY AT THE Y. M. C. A. CONVENTION.

W. N. Burr.

I took a day off last week and ran down to Pasadena to get a load of inspiration fuel at the Y. M. C. A. State Convention. I found the real thing there and my heart and brain fires have been burning brighter ever since. It carried me back to the days when I was myself an "employed officer" of the Y. M. C. A. O, those old Denver days, and the three blessed years with the Association work at Lawrence, Kansas, in the atmosphere of the State University. I have never quite forgiven Kansas for sending me back to Colorado crippled in health, where I was forced to face a prohibition law that said "No more Y. M. C. A."

Those were the days of Morse, and McBurney, and Wilkie, and Budge, and the McConaughys—James and David—and Goodman, and Van Arsdale, and "The Watchman," and—O, you people who were not "in it" in those days—in the Y. M. C. A. work, I mean—cannot understand, so I will not fling names at you that were big with fellowship for some of the rest of us a quarter of a century and more ago.

Which is not so long ago, after all. The "McCoy of San Francisco" then, is the McCoy of San Francisco today. And here he was at the Pasadena convention, looking as if thirty years of Association work in the city of Saint Francis, big earthquake and all,had well agreed with him. And Wilkie, that same Thomas J. Wilkie who used to loom up in the minds of some of "us Westerners" as the most prominent citizen of Brooklyn, New York, because he was "the Brooklyn Secretary"—here was Wilkie, seventy years old now, and for the last six years a resident of California. And this bright young fellow, the new Secretary of the Pasadena Association, is Fred Goodman's boy, Goodman of Toledo. It is not to be wondered at that Fred's boy is coming to the front as a well-equipped Association man, he was born in it, bred in it, has been soaked in it from the time he was "an infant crying in the night."

Of course the personnel of the Convention was almost wholly of the later generation, but the veterans are not all dead yet.

I sat that day through the forenoon session and a portion of the afternoon session. I heard the present-day activity men reporting their work of the past year, and planning to seize their opportunities as they should come along in the future. I was struck with their frequent use of that word "opportunity." They seem to have caught a new vision of it, it burns before their eyes at every turn. The immigrant that is here and the immigrant that will be coming when the Panama Canal opens are looked upon by these Association men as "opportunities," just so many chances for them to do something to help in humanity's uplift. They see "opportunity" in California's rural boyhood and manhood; in California's high school and college men; in the whole army of California's boys and young men; and as if California did not promise "opportunities" enough for them, they have their eyes on the opportunity which the new China presents.

Dr. Dana Bartlett addressed the convention on "California's Challenge of 1915." I cannot report that address. It seemed like unpardonable inattention to be taking notes while that big-hearted man was talking. There is room for only a few crumbs from his table, anyway.

"California—1915. Here are two big words, and the challenge is that of a big State prepared for a big date. The challenge is a strong one, first, because of the State's wonderful material possibilities. These are being laid bare before our eyes every day. The papers are just bringing us the news of the recent discovery of potash in San Bernardino county, and of extensive beds of silica sand near Long Beach. It will not be long before great shipyards will be added to our industrial field. Who will be the workers? What shall be our industrial condition here—the same as found in the factory and mining life of the East, or shall we stand for finer things?

"The moral challenge is a strong one. One hundred thousand immigrants a year will soon be coming to us—what are they coming to? Shall it be to clean cities, to a clean country? A change has been taking place for good—we may hope for still better things. My slogan is: Los Angeles, 1920, a million people with no slum section.

"There is the educational challenge. We must be teaching the immigrant to be an American citizen, in schools of citizenship."

Mr. Bartlett closed with a feeling reference to the spiritual challenge.

Mr. Robert Newton Lynch, manager of the California Development Board, San Francisco, in an address on "Adapting California's Hospitality to the Immigrant," took a more conservative view of "the flood that is coming in." He regards the immigrant not as a problem, not a menace, but as a "contribution." But he doubts if the one hundred thousand a year predicted by Mr. Bartlett will be coming to California. "The various countries are doing much to hold their people at home," he said, "And many who leave home will stop in the Argentine Republic, which offers splendid inducements and a much shorter and less expensive journey."

Dr. Edward A. Steiner, of Grinnell, Iowa, was "the bright, particular star" at this convention. I was sorry that I could not hear him. He did not appear while I was there save at a "group conference" on social service; and I was obliged to leave while he was talking. I heard him say this only: "There is a passage in the Bible which reads 'be ye wise as serpents.' An old German is reported to have interpreted this in this way: 'Be shmart as shnakes mitoud their meanness.' Here is the immediate interest in the problems that we face today. While in this process of assimilating the foreigner the wrong people have done the assimilating. These foreigners bring something that we need, and they need something that we've got. But neither will be receiving what the other has for him if the immigrant is met by people who have something of the religious spirit but without practical ideas." Just there I was obliged to go. As I went out the door I heard him say: "Language is national, but a smile is international."

But after all, as I think back upon my day at the convention it is the devotional talk given by Rev. Robert Freeman, of the Pasadena Presbyterian church, that seems most satisfying. Here are some things that he said:

"I have a personal devotion to Jesus Christ. My heart is tied to Him, no matter what may be the pressure on my mind. In the letter to the Philippians Paul opens up his heart as in no other of his epistles. You remember how Paul and Silas spent the night in Philippi—in jail, but they struck the note of joy there. There is a difference between joy and happiness. Happiness comes by hap. It depends upon how the wind blows. It is the ripple on the surface of life. Joy is the deep undercurrent. Happiness depends upon how people treat you. Joy is constant in the constancy of God.

"The keynote of the epistle to the Philippians is the apostles declaration, 'For to me to live is Christ.' Nothing less than Christ was his life. Were he here today he would be caring little for our isms and denominations. We sometimes say of those over at the other church, 'They are not preaching as we do, and they are all wrong.' Paul would say, 'I care not a snap of my fingers for your methods, for notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.' Paul's contentment proved that Christ was his life. He seems to say, 'I have learned that nothing that can happen to me is half so big as something I have inside of me.' His willingness to sacrifice anything that he might win more of Christ was another proof.

"But this was Paul, the great apostle, who rose to such heights in spiritual experience. Can we hope to so attain? Mozart's immortal "Requiem" was composed on a broken-down spinet in an old attic. A master can play on anything. Jesus is the great Master, and he can bring the music from our broken-down souls if we will let Him."

La Canada, California.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

Expedition of Lieut. Strain.

When it was almost decided to build a railroad across the Isthmus of Panama, our government was informed, on what seemed reliable authority, that a more feasible route than that along the Chagres river would be found at Darien, and a steamer was sent there, carrying Lieut. Strain and a surveying party, to chart the route. Arrived at Darien, and calculating that ten days would be ample time for the transit, he took supplies enough for that time and started on the trip. But from the very start he met unexpected hindrances. The tropic forest was thick with undergrowth which had to be cut away. Then there was a mountain range to climb, much higher than was expected, and when this was passed the supplies were almost gone. Unwilling to return and report a failure, and thinking that he could not be far from the Pacific, he resolved to press on. Reaching the Chucumaque river, and not knowing that he was within ten or fifteen miles of tide-water, while the river route was nearly a hundred miles he chose the river way as the easier. It was a fatal mistake. They had to cut almost every foot of the way, and by reason of the bends in the river, they made less than a mile of real progress in a day. There was no edible fruit to live on, they had no fish hooks for taking the abundant fish in the river, there was no game in sight, and the men were starving to death. An incident illustrates this fact. Lieut. Strain took an Irishman with him and went out to find game if possible. He shot one small bird which his man seized and devoured raw, throwing the head at the officer with a laugh, saying, "Here, you may have this." Strain was tempted to shoot him on the spot, but refrained.

Feeling sure that all would perish before they could either reach tide water or return to their steamer, he resolved, as a last desperate effort, to quit his men and crawl or break his way due south, alone, in search of help. In a day or two he got through and came to a little town (Chepigano?) where was an English merchant. He entered the store, clothed in rags and dirt. The merchant thought him a tramp sailor, and said, gruffly, "Well sir, what can I do for you?" "I am Lieut. Strain, and I and my men are starving." "Lieut. Strain?—my God!" he cried, jumping over the counter and catching hold of him. "How—where—when?"

Quickly as possible a boat was loaded with provisions, and in charge of a Scotch doctor started up the river. It took two or three days to find the spot where Strain had left his men, but no one was there. The men, in despair, had tried to find their way back to the steamer. The boat followed as fast as possible, passing here and there a hastily made grave mound and found the remnant lying on the ground dying—they had made their last effort. The doctor put wine to their lips, saying, "Here, take this—it will do you good." After a day of rest, medicine and food, they were put in the boat and carried to the coast.

I visited the survivors in the Foreign Hospital in Panama, and they were the most forlorn of human beings that ever I saw. They were just bags of skin and bones, and their teeth, worn and eaten away by the tough, acrid palm nuts, full of corrosive acid, at which they had gnawed to sustain life, were worn almost to the gums.

A few of them lived to reach New York. What became of Lieut. Strain I have forgotten, if I ever knew. This is one of the many tragedies that dotted my experience on the Isthmus of Panama.

RELIGIOUS CONDITIONS IN THE BAY CITIES

Rev. Edward L. Parsons.

(A part of a paper read by the Rev. Edward L. Parsons, rector of St. Mark's Episcopal Church, Berkeley, at the recent Neglected Field's Survey Convention in San Francisco.)

This article treats of the four Bay cities ,San Francisco, Oakland, Berkeley and Alameda, and among them the chief emphasis falls upon San Francisco. My treatment is quite inadequate—first, because of the limited space allowed, and second, because any adequate survey could only be accomplished by a skilled investigator giving many weeks of uninterrupted work. I feel keenly that my work offers little more than a starting point and series of questions for the detailed survey, which I understand is to follow.

On the West Side of the Bay.

San Francisco has, according to the census of 1910, a population of 416,000. It has 179 churches if we include the synagogues, Hindu and Buddhist temples, and all other religious organizations. Each one of these religious centers should therefore minister to an average of 2,311 people. When, however, we ask for the numbers to which they do actually minister, we find an extremely difficult problem. The difficulty is two fold. The Roman Catholic Church keeps no record of numbers except of most general character and many of the small congregations of other denominations, or small independent congregations do not give figures. While on the other hand, the Protestant figures, good as far as they go, refer to membership alone, the estimate of those affiliated is guess work. So far as I can determine, the facts are somewhat like this: The Roman Church claims about 250,000 in the Archdiocese of San Francisco. That means that there cannot be more than 200,000 Roman Catholics in San Francisco—probably not so many. There are 35 Roman churches—an average, if

we put the total at the outside figure of 200,000, of 5,743 persons to each parish—very large even considering the great size of the ordinary Roman Catholic parish. This leaves 216,000 non-Romanists and 144 places of worship, or one to each 15,00. As a matter of fact, however that suggests nothing of the real situation. I have succeeded in getting reports from 91 of the 144, showing a membership of 11,909. From the remaining 53, we may eliminate for our discussion (as pertaining to Christian churches alone) the Hindus, Buddhists, and Mormons, retaining some of the others, it must be confessed, by a stretch of both charity and imagination. If the membership of the 41 thus left averaged as high as the 91 reporting, which it woud not, the total membership of non-Roman Catholic churches in San Francisco will not be more than 16,000. That I believe to be an outside figure. When we multiply it by 3 to get those who (roughly paralleling the Roman Catholic estimate) are affiliated, we have only 48,000. That leaves us with the terrible total, terrible in spite of its parallel elsewhere, of over 150,000 unchurched people—37 per cent. of the population. On the same basis of computation the unchurched of the nation are about 14 per cent.

On The East Side.

The situation on the other side of the Bay is somewhat better. Out of a population of 210,000 for the three cities, we find 18,302 members reported in Protestant congregations. Estimating the 38 non-reporting in the same average, we would have 6,156, or a total of 24,458 members, making a total non-Roman population of perhaps 75,000 having some church affiliations. There are 16 Roman Catholic churches but no way of estimating their constituency. It would not, however, be as large in proportion as in San Francisco. There are nearly as many churches for the 210,000 as for San Francisco's 416,000—167 as against 179.

The Distribution Of Churches.

A glance at the map shows the churches apparently pretty well distributed. They are massed a little more thickly in the well-to-do residence portion, but on the whole the average is about the same in each district. This is partly due to the large Roman Catholic population. In the great Potrero and South San Francisco district there are six Roman Catholic parishes. In the south of Market district proper, while there are ten churches noted, if it were not for the two Roman Catholic parishes the rest would mean very little. The Seaman's Institute of the Episcopal Church does a large work among sailors and there is a fair-sized Methodist church. In the Potrero there are six Roman Catholic churches and 13 others, of which 7 report 545 members, or about 80 to each congregation. Not much more than that average keeps up throughout in other than the best residence districts. The Protestant churches as a whole are miserably weak. They do not bulk at all in the community except in a small section.

A United Program Needed.

The need is clear. It is that this great unchurched population be reached in some dignified, united fashion. These struggling little congregations make really no impression upon the community. They are fighting for their own life. They are the melancholy tokens of divided Christianity. They are living pleas for unity. But behind any cooperation in this effort must come a profound religious awakening. The richer and larger churches must be brought to see that their field is the city itself. Church or denominational incomes must be socialized. No revival will bring this about, but only long-continued, steady teaching, only consecrated and conscious leadership.

Passing now from the use of the churches as direct religious agencies we have to consider them in their relation to social needs—our cities need social centers. I use the term here in a general way, as meeting places for community interests. How far do the churches supply such a need?

Unitd Program Needed.

From several sources certain meager data have been secured from about 40 representative churches. There is no doubt that the churches are making a general effort to reach their people in church societies and the like. In all there are societies and clubs for men, women, boys and girls. Dinners are held by many from time to time. Annual picnics are almost universal. Five churches seem to have gymnasiums. Dancing is fathered by at least four (and it is a curious thing I may say in passing, that with the dance hall such a terrible evil, and yet ministering to such a natural, healthy and innocent need of young people, the churches do not take it up more widely.) Two report moving pictures. A very considerable number have more or less frequent lectures. Such a report for 40 churches is probably representative of the whole number on both sides of the bay. It is clear that there is no consistent policy at all in regard to making churches social centers. The great majority are such only for their own people with the purpose of keeping them in touch with the church.

Only one of the 40 ministers reporting however, is opposed to the church being used in this way. He is a Roman Catholic, while another Roman Catholic uses the s rongest possible language on the other side. Not half a dozen churches set out deliberately to make themselves social centers.

A Definite And Large Policy Needed.

The first and obvious need is some consistent policy in the matter. It is all haphazard, unsystematic, depending largely upon the special interests of the minister for the time being. The second need is that what is done in this way be done on a generous scale. The inadequacy of the whole equipment and result to the need is quite as striking as in the case of the religious work itself. If the churches are to be social centers let them become conscious of their work and let them perform it on a scale to command the respect of the community by real achievement.

Analysis Of The Principle Involved.

Here is the point at which to introduce a fundamental consideration. There is no doubt of the need of social and institutional centers. This question arises however, How far should the churches as such, undertake the work. My own conviction is definite in the matter. The primary aim of the Church is religious. Its work is to preach the gospel and bring men into the fellowship of Christian believers. That sounds old fashioned; but it will not prove so when I am finished. It is important to establish that primary aim in order to get all the rest into right perspective. Many people talk so much of the social duty of the Church in these days, that one sometimes feels that they believe the Church's chief duty is to maintain clubs and gymnasiums and to lead in civic clean-ups. But it is not. Its chief end is to make men religious. But the whole range of social interests contributes to or detracts from that end. And

therefore the Church must be on the alert to make all social conditions what they ought to be. In some sense it should be in control of all. This profound principle the middle ages recognized, but endeavored to apply through the Church taking official control; hospitals, schools, universities were here.

A good deal of this view still survives in the modern world. It ought, however, to give place to the principle that the Church's control of these social interests should be a spiritual control, a control through stimulation and guidance. The official control should in every instance cease, as soon as the community has seen and will care for the particular need itself. The Church leads the way. It suggests. It shows what ought to be; but as soon as the community has learned the lesson the Church may surrender official relation. The state takes care of secular education. It is the theory of the great majority of Americans that the church should gladly surrender the rseponsibility. The city learns to build hospitals, to establish clinics. Then it is time for the Church to give them up. The schools establish playgrounds. The Church does not need to do so. The whole problem is one of adjustment of Church and community.

Fundamental Questions.

Every venture to make a church an institutional center should be undertaken only after three questions have been answered. Is it really needed? Is it needed here? Cannot the community be persuaded to do substantially the same thing on a larger scale? But who shall answer these questions? And who shall answer the "if" concerning the Church as a mere social center? It is obvious that every church is probably wise in cultivating a certain social life among its own members. But, shall it go further and endeavor to reach the neighborhood with its lectures and dances and games and reading-rooms? It needs an expert to answer these questions. They are ,however, the questions which cannot be avoided if the Christian churches are to try to handle in any systematic way this problem of the congested districts. They are primary. There are numberless other questions which arise in connection with various special needs of the congested districts. The personnel of the navy is excellent. It is a terrible reproach to the community that such a body of young men should be thrown into the temptation of the "Barbary Coast" in such numbers and so certainly that every ship has its petty officers detailed to that district to save the men when they get into trouble. The army and navy Y. M. C. A. does an excellent work, but more is needed. The Seamen's institute does fine work for the Merchant Marine, but it barely touches the surface of the problem. Since the abolition of the canteen the saloons have crowded about the Presidio. The churches were certainly largely responsible for the abolition. What are they doing to make up to the soldier for its loss?

The problem of prostitution, of the white slave traffic, and of the segregated district, is one which is terribly acute in San Francisco.

These are only samples of the many social problems which in some form the churches must touch in this as well as other crowded cities. They must touch them wisely and effectively. How are they to do it? Many other special needs have been suggested to me by workers in the poorer districts; more settlements where Christian men and women would live; more Christian lawyers, employment bureaus, loan funds and the like, but these fall in under the general category of "problems". Where and how best can any of these things be accomplished?

The One Way Out.

I myself can see only one way and that is the way of systematic expert leadership. The whole thing is a great big problem. It needs knowledge to solve it. The busy pastors can do much, but they cannot give unreserved time to matters of such a character. The churches themselves must be brought to see that they are the spring of social movements, that it is their function to inspire. Their first object will be to get the community to deal effectively with the social problems. They themselves will endeavor to deal effectively with the religious problems. But for such work they need expert leadership beyond what busy pastors can give. They need men, whose sole business it is to know the social needs, who can investigate and advise, who will know what neighborhood needs an institutional church with a clinic, or will be able at the right moment to unite the churches of a district to secure a playground, or will initiate a white slave traffic crusade when the time is ripe, or warn the churches in time that they may unite against the unspeakable evil of the municipal clinic. Perhaps such expert leadership might be obtained through the mutual arrangements of various Social Service Commissions, maintaining one or two salaried workers in these lines. The work of these experts would be only advisory but its moral influence would be great. I am confident that no expenditure of an equal amount of money elsewhere would count for so much. We might then know what we are driving at and how to reach our aim. That, I consider the greatest need of a practical kind; but back of that nothing will count unless the Christian people of the bay cities wake up.

THE PROPORTIONATE BENEVOLENCE COMMITTEE.

A Further Word.

The Pacific began last week the publication of the Report of the Proportionate Benevolence Committee for 1911, which shows in tabulated form the apportionments and receipts of each church in the Bay association. This will be continued week by week until the work of all the associations has been published. The Committee are unanimous in their opinion that the wider publicity thus given to the Report will be for the best interests of the churches, that the motive is not to "shame" any church or individual for failing to meet the full amounts suggested. Rather would we invite comparison, stimulate inquiry, quicken interest, so that we may more nearly reach the ideal set before us.

When a fair comparison is made, considering membership, resources, etc., we are satisfied that the smaller and weaker churches will have no reason to feel humiliated by the comparison, for, with a few exceptions, they are doing as well, and many of them better than the larger churches.

Brethren, the apportionment plan is working well, the results so far are gratify ing, fully equal to our expectations. Not all the churches have adopted the plan, but those that have, and work it faithfully, like it.

Shall we not keep at it steadily, until all swing into line, and do our best to reach the goal set before us?

In behalf of the Committee,

B. ST. JOHN, Chairman.

TOWERS OF BABEL.

A Sermon Given By The Rev. Roy H. Campbell In the First Congregational Church Of Palo Alto.

Let us build a tower whose top may reach unto heaven. Gen. II—4

What a foolish undertaking it appears to us now. To think that they could build a tower whose top could touch heaven! We have to move back a good many years to reach the time when their idea of the makeup of the universe would allow men to collect their bricks and essay the task of piling them one on the other until they had reared so lofty a monument. The story from which these words come circulated among a people and was put into writing by a man who held a far different idea of the world and its neighbors than we hold to-day. The heavens were not as we conceive them, the vast roaming places for ordered worlds. Heaven was a covering for the earth much like the domes in our public buildings. It was hung with lamps, the sun to give light by day and the stars and the moon by night. There it was above them, they thought, within reach of their toil and enterprise. "Let us all get together then" they said "and make a great tower right up to heaven" The universe then would be pile of brick and burn them thoroughly, and build us a tower right up to heaven! The universe then would be conquered. The unknown places could all be explored. They need not have to wait any longer for Jehovah to come down to walk in the garden in the cool of the day. They would be able to mount up to his dwelling place at will . The mysteious places of life would all be open; their questions could all be answered, for they would have a sure avenue from earth to heaven. No more questioning, no more uncertainty. It was in that mood and with some such end in view that they were to build this tower in their newly constructed city in the land of Shinar.

But Jehovah came down to see their work. He viewed their ambitious enterprise and then he scattered them abroad upon the face of all the earth. Their language was confounded—their life and interests became too complex to center at one spot and build in one fashion an approach to heaven. The tower which was to take them up off the smooth level of the plain must now be constructed of some other material than brick no matter how thoroughly burned they might be. With the larger type of life represented by their awakening minds and deeper spiritual purposes they were scattered. It was not so much a matter of miles which could be measured off between their new dwelling places which restrained them from their work of laying brick. It was the distance between their new purposes and their old, the leagues which stretched now between their slowly awakening spiritual view of life and the old physical view which dealt with lime and bricks—these held them off from the completion of their outgrown enterprise. They were scattered by Jehovah—every force which makes a line of cleavage between ideas which would cramp our life comes from him.

We are wont to laugh at these men and their puny tower of Babel. But let me point out that the mood which impelled them to their task and the motive which issued in that fantastic undertaking has not been altogether alien to a much later time. That mood and motive has not issued in a tower of bricks to span the distance between earth and heaven but it has found fruition in edifices just as futile as that tower and they in turn have been broken down by this same Jehovah intent as he ever has been on the richest and deepest life possible for his children. I will name to you then in order four towers of Babel.

The first tower which was built aloft so that men could see it from afar was called The Law. Its foundation was laid on two tables of stone. It was a splendid tower. Its ten columns were well fashioned. We have used them even to this day and found them wrought out of material which does not crumble when the storms come and the winds blow. The life that is not founded squarely upon them is likely to find itself weakening when the burdens begin to pile up and weighty undertakings to press down. It was when men began to say of the superstructure "come let us build a tower whose top may reach heaven" that they shared the too ambitious attitude of the builders in Shinar. And how they reared it up, line upon line, precept upon precept, here a little there a little, till its great ugly bulk began to shut out the very sun! They claimed it was the approach to heaven and the only one. Men were told that if they put their feet on the first brick and then on the next and then on the next that they could keep right on. In the end they would reach the dwelling place of Jehovah. The rules of ascent were all prescribed, a wayfaring man thought he might be a fool and worse could not err according to those who looked after the machinery. They were to go to their temple once a year. they were to wash their platters outside and in, they were to offer up certain kind of bullocks and turtle doves, they were to render their fees in coins of a pecular stamp. The Law it was reared into was a puny edifice to have had such a noble foundation. Go to, let us build a tower they said whose top may reach unto heaven and then they advertised their edifice as having reached its lofty goal and bade the children of men make it their only ascent. But Jehovah came down and scattered them. He made his approach through certain men whom he raised up to speak his will. "I hate, I despise your feast days" he said "though you offer me burnt offerings and your meat offerings I will not accept them, but let judgment run down as waters and righteousness as a mighty stream." He would not have the mighty tide of aspiration which was welling up toward him hampered and warped by the narrow channel they furnished. It was too deep and broad to know any such limits. Their language was confounded and their tower was broken. When in sure words the one who spoke as none others but as one who had a divine commission said "ye have heard it said of old but I say unto you" giving voice to a type of life which grew up from within, this outward building of brick upon brick, line upon line, well nigh ceased its operation. It comes sometimes now in sporadic revival of ceremonies and processions and incense, but all thoughtful men and women know that it does not touch heaven, it reaches little farther than the ceiling above.

The second tower which men saw fit to rear and declare the only authentic way to Jehovah was The Church. Go to now they said let us erect an institution so well organized, so well disciplined, with such power of control, that its spire may touch heaven. It was this same attitude again finding expression aforetime in brick, then in customs and now in an institution. It didn't come about all at once. Neither did the first tower or the law. They all grew up out of small and worthy beginnings. They all ministered in their time to the normal needs of those whom they were designed to serve. It was only when in their effrontery they looked aloft and said "its top will touch heaven" that Jehovah saw fit to come down to look upon their tower, and confound their language and scatter them. This new tower was well built. Its foundations were broad. They covered the most fruitful portions of the earth. An innumerable company of every kindred and every tongue came and gained refreshment and shelter under its roof. Then in their zeal they began to declare that it had reached heaven; that the way was certain and that it lay along the regulations which were deposited in the tower itself. They sent far and wide their challenge to the dwellers on all the plains "Follow the directions, put your feet on the bricks which have been set in place for you and you are bound to come to the top. We have been able to ascertain the way and we are its keepers. We have in our care the keys which unlock the doors which crown its height. The head of the institution represents Jehovah and when he speaks Jehovah of Hosts speaks through him. There is no other way. If you do not enter in the fashion we prescribe, if you do not put your feet in the places we tell you, if you do not follow the gait and catch the stride we have measured off, the doors will be closed against you and you cannot come in." After this manner they reared the tower whose top reached unto heaven.

But Jehovah came down to see the tower and scattered them. There was a man sent from God whose name was Martin Luther. And there were many others built after his fashion who had insight enough to think his thoughts after him. A larger type of mental and spiritual life,

cramped and warped by the pattern of the tower, forced to conform to the path which reached heaven awaited only a larger avenue for expression. Intent ever that this wider life should find its place Jehovah scattered them upon the face of all the earth. That process is not ended. Its action is not confined to that branch of the church where it had to speak its first word. It still goes on rending asunder the cramped and narrow places no matter what the name may be under which they take shelter for a season.

The third tower we have called by the name of The Creed. "Go to, let us build a tower they said. We will fashion it not out of bricks but out of words and ideas and its top may reach unto heaven." So they sat them down around a table and built their tower. And how high they did build and with large bricks they constructed that massive edifice! It was a splendid piece of architecture for its time. And a great host of people mounted its stately staircase and came no doubt as near that lofty exit as any others who have essayed the climb (in some other fashion.) It was a tedious undertaking to build in this manner. It required robust thinking and resolute zeal. They made the stairs sure, step after step.—no man can look at them and undertake the task of following after them with any less than praise for their master strokes. Alongside of some of the output which your mind and mine is guilty of with its uncertainty of direction and its wavering advance their steps were as sure as the march of a glacier. Many a devout soul wishes that today we might rear in this direction a building half so sure. But its top reached unto heaven. Those who came after the stalwart pioneers who did the work, lacking themselves the blood and brains to build for their own time, issued their weak mandate also—"the tower is completed its top has touched heaven, all that we have to do is mount and be at rest. There needs to be no more thinking. The spiritual forces resident in us will never more issue in any worthy intellectual achievement." Your minds so they declared to all comers have not been given you to create new material, they will find their use in twisting and shuffling the facts as life unfolds them and marshalling them in line to ascend the well established tower. But Jehovah said even a third time, "Let us go down and see the tower"; and he confounded their language and scattered them upon the face of the earth. Eager as ever that his children might approach him along their own appointed paths he overthrew the tower which had become too small to give footing to those who could come up to small to give footing to those who would come up to him. Have you ever taken a course in historical theology? If you have two things have impressed you, first the tenacity with which the reigning type of theology holds its place long after its usefulness has passed away and second the equal tenacity with which the new type holds its place when it has transplanted that which has gone before. The great ambition seems to be that its top may reach unto heaven and retain its place there forever. But Jehovah has patiently come down generation after generation and bid us build more stately mansions as an ever widening life demands new and worthier houses for its shelter.

The fourth tower, built up with love and devotion by a great host of devout and busy workers, bears the name of Science. It has never issued its appealing invitation "let us build a tower" until these latter days. Into the ranks of its devoted toilers we have all been glad to step if only in the capacity of a private. Like all these other towers, The Law, The Church, The Creed, it too has borne and is bearing a worthy part in bringing men up from the plain into a cleaner atmosphere. Some would claim that it has done more than all the others combined. However that may be it would be a blind man indeed who could not see that it is to be reckoned as an honored servant in the household of the Lord. It has taken our universe out of chaos and has ordered it for us. It has established lines of interest and sympathy between us and all the creatures of the earth. It has buttressed our faith that behind the ongoing of the world in which we live there is a mighty purpose, unfolding generation after generation. It has done all these things and it has rendered for us also many a lowlier service.

It has discovered the cause of diseases heretofore unknown and grappled with them in a hand to hand struggle. It has discovered agents which render possible the necessary cutting of the body without the otherwise unbearable pain. It has looked ahead and told us when to prepare for fair weather and foul. Indeed its lines have gone out over all the earth. We have all of us approached this lofty tower with gratitude and mounted up its solid side out of fear and supersitition and pain. In due season though there arrived these same ambitious ones ready to finish the invitation "Go to, let us build a tower whose top may reach heaven. There is to be no more mystery. The unseen world has lost not only all its fear but also all its potency. There are no unseen forces which issue out of the deep for the comfort and guidance of the children of men. They can all be handled with the hands and measured with the eye. They can all be tabulated and filed away to be called out at will. The riddle of the universe is no longer a riddle to be compassed by the resolute faith of an aspiring man but is all laid out before us like the real estate in Ravenswood with it streets and walks awaiting our occupancy." So speaks Haeckle and many another smaller man who lacks his insight but shares his predjudices. But Jehovah is still saying we may well believe "I will go down and confound their language, and scatter them upon the face of the earth." The top of their tower aspiring as it is may not reach unto heaven. They are not commissioned to bid all the earth to come up to Shinar and climb only in their footsteps.

These four towers have been built. They have brought us in turn up out of the dust of the plain, they have given us a purer air to breathe and have set before us a wider expanse of table land. But towers are fashioned with the hand and not with the passing of the seasons. "He shall be like a tree" the singer said, "planted by the rivers of water," that bringeth forth his fruit in his season, his leaf also shall not wither. A tree is a more fitting symbol than a tower. The life comes from within. It draws its nourishment from the common soil. It goes as high as the sunshine and the air bids it and is content to give shelter to the weary traveler and then it passes on its life to another. Let us grow, should be the words of that invitation then, and though we may never be sure that we are worthy to come within striking distance of heaven we shall be content to serve our own time as best we may and pass on our aspiration and hope, qualities which abide, to those who have need of them.

HE MUST DIG

He wanted a job, and like everyone else,
He wanted a good one, you know;
Where his clothes would not soil and his hands would keep clean,
And the salary mustn't be low.
He asked for a pen, but they gave him a spade,
And he half turned away with a shrug,
But he altered his mind, and seizing the spade—he dug!

He worked with a will that is bound to succeed,
And the months and the years went along.
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but he plugged
Their words never seemed to disturb him a bit—as he dug.

The day came at last when they called for the spade,
And gave him a pen in its place.
The joy of achievement was sweet to his taste,
And victory shone in his face.
We can't always get what we hope for at first—
Success cuts many queer jigs.
But one thing is sure—a man will succeed—if he digs. Ex.

NOTES AND PERSONALS.

The Rev. and Mrs. Frank N. Greeley are in the East for a time. Early this month they were at the home of their son in Washington who is Assistant United States Forester.

The anniversary exercises of Pacific Theological Seminary will be held Thursday of next week in the First Congregational Church of Berkeley, at 10:30. The address will be given by the Rev. Dr. Aked.

Dr. and Mrs. Edward Lincoln Smith of Pilgrim Church, Seattle, were in Berkeley a few days last week, going thence to Southern California. They will return in time for the graduation services of Pacific Theological Seminary.

The First Congregational Church of Sacramento has a "Young Women's Outlook Club," the aim of which is to bring women more in touch with the foreign missionary field. There is also a "Psychotheraphy Circle," which is now reviewing the remarkable achievements of such men as Janet, Sidis, Prince, Frend, Du Bois and Bramwell.

The Rev. Frank W. Dean is business manager of the Mt. Hermon Association. The first summer assembly will be held June 3-7, a pastors' council. Each week there will be week-end excursions at special rates, tickets being good to return on Mondays. And at these times the guests will be entertained at the hotel for $2.50 for the two days, or half the regular rate.

The Rev. Dr. Patchell welcomed ninety-two persons into the membership of Center Congregational Church, Torrington, Connecticut, on Easter Sunday. Forty women and 38 men entered on profession of faith; five women and five men on reconfession. Three persons united by letter. Dr. Patchell will stay with the church at Torrington the remainder of this year. No special services were held to bring about this great ingathering. "Just preaching and teaching." Last Sunday Dr. Patchell occupied the pulpit of the St. Nicholas Collegiate Church, at Fifth avenue and 48th street, New York City.

The Rev. Albert W. Palmer of Plymouth Church, Oakland, went to New York this week to attend the great conservation congress of the Men and Religion Forward Movement which begins on Friday and continues until Thursday of next week. Mr. Palmer undoubtedly will bring back much inspiration and information which will gradually make its way into the life and work of the church kingdom in California.

An Oakland friend has a recent letter from the Rev. Charles R. Brown in which Mr. Brown says: "My Sundays are engaged now up to the middle of February 1913. The colleges have been most inspiring places to preach; and this year I have been on the regular list at Harvard, Yale, Columbia, Amherst, Williams, Brown, Dartmouth, Bowdoin, Union Seminary, The Hill School, Phillips Academy, Andover, Smith, Wellesley, Mt. Holyoke, etc. I had five Sundays in Plymouth Church, Brooklyn, while Dr. Hillis was away—a most interesting experience. And the opportunities for speaking here at Yale to the other departments and for coming in touch with them personally are innumerable." A New Haven correspondent of the Congregationalist for April the 13th says in an article on Yale Divinity School: "Dean Brown's presence has given new impulse and direction to the intellectual, social, and spiritual currents; and it is with difficulty that the students and ministers who are listening to his lectures on 'The Art of Preaching and the Care of a Parish' can be crowded into a single room."

STATISTICAL SUMMARY.

The total membership of the Northern California Congregational Churches, according to the statistics gathered by the registrar for the next year book, is 14,632. The male members number 5,203; the female, 9,429. There are 1716 absentees.

The total additions to membership were 1,325, of which number 749 were on confession and 576 by letter.

Removals were 1164; by dismission 505; revision, 509; death, 150.

The net increase in church membership is 173.

One hundred and eight-five churches report home expenses to the amount of $210,297. One hundred and four churches report church property valued at $1,988,558.

The Sunday-school enrollment is 12,927, an increase of 284. One hundred and sixty-three Christian Endeavor Societies report a membership of 2,317. The C. E. decrease is 649.

The home expense increase is $12,980. The increase in value of church property is $315,580. The amount of debt increase is $7,907.

MINISTER'S MEETING.

Last Monday the Congregational ministers of San Francisco and vicinity listened to an interesting account of the work the Rev. O. L. Corbin is doing among the Indians in the vicinity of Likely in Modoc county where Mr. Corbin is pastor.

No one could listen to Mr. Corbin's narrative and fail to feel with him that it is a work well worth while. He sees many good results from his service and efforts among them, but cautiously guards against too much of optimism. For instance when a resident of Likely said to him recently that the Indians had stopped drinking and gambling as a result of this godly work in their behalf, Mr. Corbin was not so visionary as to conclude that this might not prove to be but temporary in very many cases.

Mr. Corbin told in a touching way of the comfort that had come to an Indian boy through his ministries. The young fellow was in the last stages of lung trouble. Afraid to die because of their belief in all manner of evil spirits in the world beyond he fell asleep one night after the minister had talked to him of the heavenly home and in a dream or vision it seemed that two strong men were carrying him to a most delightful land. When he awoke and always after that he was ready to go. He told his mother that he wasn't going to die, but that soon he wouldn't be there in the little cabin any longer, that he was going away to a beautiful country.

The ministers had the pleasure last Monday of hearing also from Dr. John Miller who is on his way back to the mission field, of the work in the Madura Mission in India, and were made to realize afresh what a leavening influence our Christian institutions are in India.

Next Monday there will be an address or paper by the Rev. Miles B. Fisher.

Among the Churches.

CALIFORNIA.

Santa Cruz.—Ten persons united with the church at the Easter communion service.

Mill Valley.—The Rev. E. C. Oakley has tendered his resignation as pastor, much to the regret of the church.

San Mateo.—The Rev. G. A. Blair has accepted a call to the pastorate and has entered on the work. Mr. Blair was for several years a pastoral evangelist in the San Francisco Presbytery.

San Diego.—The Logan Heights church of San Diego received 34 new members into fellowship at the Easter communion, 9 by letter and 25 by confesion; 13 received baptism, eight members or the entire family of J. A. Welcome united and they were heartily welcomed. The church has always been noted for its cordiality.

Oakland, Fruitvale Avenue.—The Rev. B. M. Palmer has presented his resignation which he wishes to take effect July 15. Now that Mr. Palmer has been with the Fruitvale Church eight years, and has led it into a fine new edifice, he is of opinion that a new man can best take up the work at this point and he himself be more serviceable elsewhere.

San Luis Obispo.—Just before the departure of the Rev. Mr. Boller and Mrs. Boller for their new home at Van Nuys, near Los Angeles, a farewell reception was held for them by the church and they were the recipients of a beautiful memento in silver. At a recent meeting resolutions appreciative of their work in the church and community were adopted.

Los Angeles, First Church.—Forty-two were added to the membership at the twilight Easter communion. Over 1000 communicants, by count, were present. An overflow service was held in the chapel in the morning. While the choir sang the cantata in one room the pastor preached in the other. The combined morning and communion services attendance was 3383.

Grass Valley.—The Easter music by the choir of the Congregational church was so greatly enjoyed that it was repeated last Sunday evening as a praise service. There was a large attendance each time. The Grass Valley church is preparing to entertain the Sacramento Association April 30 to May 2. This association covers a territory as large as the state of Massachusetts.

Suisun.—The annual business meeting of the Suisun church was held in the Odd Fellows Hall on Saturday, April 13, and it was not an unlucky day for the church either. There was a large and enthusiastic attendance at the business session from 2:30 to 5 p. m., and from 5:30 to 7 p. m. over 150 people, members and friends of the church, sat down to long tables laden with good things to eat, provided under the management of our efficient Ladies' Aid Society, and thoroughly enjoyed the fellowship to a surprising degree. Pastor Washburn had thoroughly prepared the program for the business session, and written reports from all departments of the church work represented much painstaking and marked encouragement. Among other things done, there was an earnest and businesslike discussion of the move for a new church, in which the pastor took no part, but he thoroughly enjoyed the spirit and unanimity ofthe people on the subjcet. A new building is much needed in a more convenient location, and may it soon materialize is the wish of all.

Santa Rosa, First Congregational Church.—The annual meeting, held on April 3, was well attended and harmonious and happy. Loyalty and hopefulness was universal and there was much to encourage. Some departments of the work showed good growth and finances were in a healthy state with all debts paid and comfortable balances in the treasuries of the church and all auxiliary societies. The Easter services were inspiring. The rites of communion and baptism were administered and nine were received into the church.

Benicia.—Special meetings were held for two weeks before Easter week, Rev. Edmund Owens and Rev. Chas. W. Merrill rendering valuable assistance to the pastor. Although there were no immediate results in additions to the church, good seed was sown which will bear fruit in the future. The joy of the Easter services were broken by the sudden death on Good Friday of Mr. John Schmidt, a member of the choir. On that account the special music prepared by the choir could not be given, but in spite of the sense of loss, impressive services were held in the morning, and in the evening the Sunady-school gave a beautiful exercise on Jesus the Light of the World, our hope of immortality.

Angels Camp.—Rev. Thomas Magill of Murphys has been assisting the pastor, Rev. D. Goodsell, at Angels Camp, in ten days special meetings just preceding Easter. Although the outside element was not reached yet the church membership was greatly stimulated by the plain presentation of gospel truth. Very efficient work was done by the pastors in house to house visitation. Many were thereby brought in touch with the truth and helped who might not have been helped otherwise. On Easter Sunday seven were received into the church on confession of faith. Nine were baptized, including four children. Fifty participated in the communion. A goodly number of others not members were present. In the evening at a specially prepared program rendered by the Sunday-school the church was more than full. The Sunday-school now enrolls 135, 112 being present on Easter Sunday.

Rhonerville, Hydesville and Loleta.—Looking up and lifting up are the characteristics of the churches at Rhonerville, Hydesville and Loleta at the present time. Working up and keeping up the attendance of the Sunday-school has been the work of the Rhonerville church during the winter and spring. New features of interest have been taken up by the Sunday-school and Christian Endeavor at Hydesville. Easter Sunday was a good day at all points. At Hydesville two were received into church membership, and there was one baptism. At Loleta a fine program was rendered by the Sunday-school followed by communion. In the evening there was an Easter address with good music by the newly organized choir. Sunday-school has doubled; congregations more than doubled; a club of twenty-six boys has been organized while the Ladies' Aid have furnished

the parsonage. Mr. and Mrs. J. R. Shoemaker have been caring for the work at Hydesville and Rhonerville in connection with their work at Loleta.

BIBLE LECTURES BY AN ORIENTAL.

An event of more than ordinary significance to Bible-lovers is the coming of Madame Lydia von Finklestein Mountford to give a course of lectures on "The Realism of the Bible" in the First Congregational Church of Oakland for five nights, beginning next Sunday evening.

Madame Mountford is one of the best-known lecturers on the public platform, and for a quarter century has addressed audiences in all parts of the world, explaining the Scriptures from her experience as a dweller in Palestine. All her early life was lived in Jerusalem, and while being educated there she gathered that store of information from which she draws so successfully in interpreting the Bibical stories. She lectures in costume and illustrates her points with a large number of Oriental curios. Henry Ward Beecher, Dr. J. M. Buckley, Joseph Parker, Charles Spurgeon and others have been her friends and have introduced her to her public.

Her lecture next Sunday evening will be at 7:30 o'clock. The church doors will be open a half hour earlier. Madame Mountford came recently from Los Angeles where she spoke to crowded houses in the First Congregational Church and elsewhere through several weeks. The public is invited. The subject of the opening address is "The Shepherds of Palestine; with Special Reference to the 23rd Psalm." The four following lectures will be on "The Life of Jesus."

THE SOUTHERN BRANCH OF WOMAN'S BOARD.

The twenty-second annual meeting of the Southern Branch of the W. B. M. P. was held in Claremont April 9, Mrs. J. H. Williams, presiding.

The attendance was large and enthusiastic. Warm words of welcome were spoken by Mrs. James A. Blaisdell, wife of President Blaisdell, and responded to by Mrs. Geo. Robertson for the Union and Mrs. J. H. Williams for the Branch.

The regular routine of business occupied much of the morning session. The last hour however, was occupied by Miss Grace Berry, dean of women of Pomona College, who conducted a conference on mission study.

During the hour Miss Emily S. Hartwell of Foochow, China, was introduced and offered helpful suggestions.

In the afternoon four things of special interest held the large audience to the very close of the session.

Mrs. H. W. W. Bent, Union Secretary, in her usual happy way reviewed the work of the auxiliaries for the year, and gave us a glimpse of the year's work of the Branch and Union officers. Mrs. Wm. Renwick, our foreign secretary took us away from the homeland and gave us a panoramic view of the lands across the sea. Miss Hartwell told of the value of the kindergarten at Foochow and of the great work of the Bible women, impressing upon her hearers the fact that the Chinese must be won by Chinese, that missionaries are but a connecting link.

Miss Berry introduced sixteen young college women, student volunteers, each of whom told feelingly her reason for becoming a student volunteer.

This was a most fitting close to a day, full of inspiration and helpfulness.

The evening session was a joint excercise of the W. H. M. U. and the Branch.

Prof. Butler, head of the music department of Pomona college, delighted a very large and appreciative audience with an organ recital. Miss Margaret Chung, a Chinese medical student of the Los Angeles College of Physicians and Surgeons, gave an address on China's Macedonian Cry. Miss Chung is a fluent speaker and electrified her audience with her beautiful language and the earnestness of her appeal.

Reverend Dana Bartlett, so well known and beloved throughout California, under the caption, A New Home Missionary Problem, told of the work of the Los Angeles housing commission in preparation for the vast multitudes who will come to the Pacific Coast with the opening of the Canal in 1915.

F. R. L.

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WASHINGTON.

Deer Park.—Open Door Congregational Church, Charles H. Burdick pastor. Passion Week services held. The pastor preached each evening. Eighteen members received at Easter service. Association meeting held here 9th and 10th.

CONGREGATIONAL ASSOCIATION OF EASTERN WASHINGTON AND NORTHERN IDAHO.

The thirtieth annual meeting of this Association was held with the Open Door church of Deer Park, Wash. on April 9th and 10th. Both states were well represented by ministers, the lay members not so numerous. The moderator's address was given by Rev. F. O. Wyatt, of Cheney, at the morning service of the first day, his subject was:—"The Condition and duty of the church of today." J. Edwards of Sprague, gave a paper on "Home Mission's Council" and Rev. W. S. Pritchard, on "Proposed Re-arrangement of Associations." An idea prevails that smaller associations would be more effective. This association covers a territory about 300 miles each way. The matter of division was referred to the churches of the districts where separate associations are supposed to be needed. Two addresses were delivered on the afternoon of the first day on,—"The Business End of the Church," by Rev. C. H. Harrison, of Pullman; and "The Spiritual End of the Church," by Rev. H. A. Luckenbach, of Chewelah. The reports from the churches were on the whole encouraging. There are 77 churches in the association with 69 ministers. There were 7 new churches organized during the year. In the evening the association sermon was preached by Rev. Bryant C. Preston, Plymouth church, Spokane, His theme was,—"The Orthodoxy of the Heterodox," which was treated in a striking manner. This was followed by communion service conducted by Rev. A. G. Traut, of Spokane, and Rev. H. E. Hunt, of Medical Lake.

On Wednesday morning following devotional service Superintendent Scudder gave an address on "Our Work," giving a survey of the work in the state during the year,

emphasizing the difficulty the Home missionary committee finds to meet the needs.

There was a Symposium on "Christian Fellowship." Ten minute addresses were given as follows—"The Need, Opportunities and Advantages," respectively by Rev. J. L. Keene of Hillyard, Carl H. Veazie, of Ione, and G. H. Rice, of Colville. Dr. R. C. Brooks, of Walla Walla gave an address brimful of helpful suggestions on "The Minister's Study." In the afternoon a strong address was given on The Men and Religion Movement, by Geo. A. Crandall, a prominent attorney of Spokane. The Woman's Hour, conducted by Mrs. J. H. Moore, of Spokane, was a meeting of intense interest. An address was given by Miss Swanson, charity commissioner of Spokane county, on The Relation of Young people to the church. She is a remarkable woman doing efficient work among the poor people. Mrs. Reed, of Deer Park, gave an interesting account of the work in early days in that region. Mrs. Moore gave an address revealing the genuine missionary spirit.

Two strong addresses were delivered in the evening by Dr. House, Westminster church Spokane, and Rev. G. B. Wilder, Spokane Pilgrim. The subject of the former was, "Christian Health Science," and the latter, "Personal Influence."

Rev. J. H. Mathews, Sup. of the C. S. S. and P. Society, and Rev. H. H. Wikoff, of the Building society gave addresses, and presented their causes worthily. The sessions were of unusual interest and well attended. The people of Deer Park, as expected, proved themselves royal entertainers, and led by their pastor Rev. Chas. H. Burdick, spared no pains to make all comfortable. Mr. W. H. Short, of Deer Park, one of the most prominent business men, and most useful Christians, in the association, was elected Moderrator for the coming year.

A new church costing $4000 was dedicated at Loon Lake, on Sunday, April 7th. Superintendents Scudder and Mathews participated in the services. Rev. J. M. Lavender, has done remarkable work here during his short pastorate, and the work promises finely.—Iowerth.

Our Young People

TEDDY'S CHERRY PIE

It certainly was a delicious pie, and the best of it was that Teddy himeslf had helped make it. Every cherry that went into to had been stoned by his chubby little fingers; and, when the top crust had been laid carefully in place, mamma had allowed him to crimp the edges with a fork before putting it in the big hot oven.

For the next half hour Teddy hovered around, waiting for the moment when mother would pronounce the pie "done"; and, when it did come out of the oven, with its flaky crust baked to a golden brown, and delightful little crimson tricklings of crimson juice escaping from the tiny holes pricked in the top, Teddy thought there had never been another so tempting.

"I hope there will be enough to go round," he said, somewhat anxiously. "It seems as though it wasn't as big as when you put it in the oven."

His mother laughed as she placed it on the pantry shelf to cool, and told him that she thought his appetite had grown, and that there was no danger but that he would get as much as was good for him.

Teddy walked slowly out on the porch, and sat down on the top step. Somehow, he didn't feel like going very far awayfrom that pie! He wondered if his cousin Dorothy, who was coming to dine with him, was fond of cherry pie. Perhaps, as she was just getting over the measles, she ought not to have a very big piece. He wondered too, if it would be polite for him to have two pieces, and he thought that perhaps he would rather have the extra piece and not be quite so polite. Hark! What was that noise? Supposing the cat should get into the pantry! He thought he had better go and see.

Now, what do you suppose made him open and shut the door so softly, and tiptoe across the kitchen floor in such a quiet way?

It seemed strange, because Teddy was rather a noisy little boy, and his way through the house was usually marked by a series of bangs and thumps.

Perhaps he wanted to surprise Pussy. Do you suppose that was the reason? But no pussy was there, and the pie was safe where mamma had left it.

It surely was a delightful pie. How well he had crimped the crust—almost as well as mamma. But no, stop! There was a place where the edges were not quite together. Of course, mamma would like to have the pie look well, with company to dinner. He tried to press them closer, but they would not meet.

Perhaps there were too many cherries in it! What should he do? Ah, Teddy! Didn't something whisper to you that the thing to do was to hurry right out of that pantry, quick?

Suddenly a chubby hand reached out, and a little finger disappeared into the pie, and, when it came out, two rosy cherries came with it, and were popped into a mouth as rosy as themselves.

One, two, three times it went in, before Teddy felt sure that the edges would meet, and then he hastily pinched them together and slipped away, with a little guilty feeling tugging at his heart. This was soon forgotten, however, in the bustle caused by the arrival of his aunt and cousin, and not till desert was served did he think about what he had done.

But, when Molly came in with the pie, he remembered. Somehow, it didn't look quite so tempting.

There was that little guilty feeling tugging at his heart again, and then suddenly he started. What was mamma saying to Aunt Lizzie? Teddy could hardly believe his ears, and yet he had distinctly heard her say, "Teddy had a finger in this pie!" and every one was looking at him and smiling, and oh, how dreadful it was!

Teddy's face grew scarlet, and, sliding down from his chair, before any one could speak, he ran out of the room and up the stairs to his own little room, where he hid his hot face in the cool pillow, wishing he might never have to take it out again.

How had she found out? Did mothers know everything? And then to tell it right before Aunt Lizzie and Dorothy! He felt that he could never look them in the face again.

When his mother came upstairs in search of him, she found him a very much ashamed little boy, who, however, bravely told the whole story; and what do you suppose mamma did? Why, she laughed and laughed at first—she couldn't help it—and then she told him that it was his own little guilty conscience that had put such a meaning

into her words, for that she had meant only that he had helped her to make the pie. And then, of course, she forgave him, as mothers always do when little boys are sorry, But, when grandma heard about it, she told him th estory of "Meddlesome Matty."—Pauline F. Camp, in Sunday School Times."

HOW JANE SETTLED IT

"Here comes mamma," said Janie. "O mamma! must I save some of my candy for Grace?"

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that?"

"I didn't like it all. And I want to make her not like it, too, because I think she was real mean."

"Dear! dear! And is mamma to have two mean little girls, then?"

Janie looked at her mother, and was quiet a minute, then ran and threw her arms around her neck and said,"No, no, mamma, dear you shall not have any mean little girls at all! I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again,"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—Picture World.

A PRAYER.

Our Father, we beseech Thee that Thou wouldst indeed guard and keep us, and preserve us, body, soul, and spirit, blameless; and sanctify us wholly and give us grace increasingly to accept from Thine hand, and to work into our characters, and to work out in our lives, all these great gifts and means which Thou dost bestow upon us to that very end, our being made perfect and blameless. We cannot think of Thy purposes concerning us without being thrown back upon the insufficiency and incompleteness of our own realisation of that purpose. But we pray that Thou wouldst help us to lay more to heart what it is possible for us to be, what it is incumbent upon us to do, and we pray that Thy peace may be granted to us day by day, that we may live ever nearer and more near to Thy gracious self, and beneath the gracious shadow of Thy wings may find safety, and at Thy right hand, even here and now, may partake of the pleasures that know no change. Through Jesus Christ ourLord. Amen.

This is peace:
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife;
To lay up lasting treasure
Of perfect service rendered, duties done
In charity soft speech, and stainless days:
These riches shall not fade away in life,
Nor any death dispraise.

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Apportionments and Receipts for San Francisco Association for 1911.

Churches	C. H. M. S.		A. B. C. F. M.		C. C. B. S.		A. M. A.		S.S.&P.S.		C. E. S.		M. R.	
San Francisco, First	1350	1140	1050	985	450	250	400	482	175	100	220	...	200	180
" Plymouth	250	48	250	156	85	15	90	28	40	10	10	...	25	...
" Bethany	120	120	120	101	45	45	50	46	20	20	8	...	10	10
" Mission	90	....	90	16	45	34	25	....	20	...	8	...	12	...
" Green St.	65	60	55	32	22	2	20	16	10	10	1	...	2	2
" Ocean View	15	15	5	5	5	5	5	....	2	2	1	...	1	1
" Park	45	17	35	22	50	50	12	13	10	10	1	...	2	2
" Richmond	25	25	10	2	10	10	5	....	10	...	1	...	2	...
" Bethlehem	25	15	12	10	9	....	5	....	4	...	1	...	1	...
" Mayflower	5	1	5	....	2	....	3	....	4	...	1	...	1	...
" Sunset	15	10	10	....	4	3	5	4	7	7	1	...	1	...
" Chinese	15	5	15	....	10	5	200	152	5	1	1	...	1	1
" Japanese	5	....	35	....	5	....	100	79	2	...	1	...	1	...
Mill Valley	50	3	45	10	15	3	16	11	8	7	3	...	5	1
San Rafael	35	65	25	12	20	15	10	....	10	10	2	...	2	2
San Francisco, Pilgrim	15	15	10	7	4	....	5	....	7	5	1	...	1	1
	2125	1539	1772	1358	781	437	851	831	334	182	261	...	267	200

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